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Foreign Religious Intelligence.

MISSIONS AMONG THE JEWS.

From the London Jewish Expositor.
EXTRACTS FROM THE JOURNAL OF MR. WOLFF, A CONVERTED JEW, AND A MISSIONARY IN EGYPT.

CAIRO, Sept. 27, 1831.

Introduction to the first High-Priest of the Rabbinists.

I was introduced to this Chakam, (wise) M. who

is the high-priest of all the Jews at Cairo, as the

high patriarch has over the Greeks; he settles

all the disputes among them. He received

me with a kindness which I did not expect; he

introduced me to his eldest son, who lives at Jeru-

salem, and is one of those numerous rabbies at Je-

rusalem, for Jerusalem is at present the seat

of learning than ever it was. Chakam M. told

me that he is in correspondence with the prime

minister at Alexandria, and with the rabbies at Alep-

and Constantinople. I made the observation

that the time must be very high that Messiah will

come.

M. Do you believe in the coming of the Mes-

siah?

I said, I should not be a true believer in the law

of the prophets, if I did not believe that he will

come, and that the walls of Jerusalem will

be built again. The Jews crowded themselves

round me, and exclaimed, in Arabic, "Yahib!"

(Will)

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ble. But yet I did not believe on him, for Moses,

that man of God, commanded before his death,

saying, "If there arise among you a prophet or a

dreamer of dreams, & giveth thee a sign or a won-

der, and the sign or the wonder come to pass,

whereof he spake unto thee, saying, Let us go af-

ter other gods, which thou hast not known, and let

us serve them; thou shalt not hearken unto the

words of that prophet, or that dreamer of dreams."

I therefore examined, first, what that Jesus did

say, whether he said, "Let us go after other

gods?" No, on the contrary, (I said before me,

and before rabbi I. the New Testament) I read in

this New Testament the following words, "And

one of the Scribes came, and having heard them

reasoning together, and perceiving that he had an-

swered him well, asked him, Which is the first

commandment of all? And Jesus answered him,

The first of all the commandments is, "Hear, O

Israel, the Lord our God is one Lord." Seeing

that the commandments of Jesus agreed with the

doctrine of Moses, and after having read his whole

Gospel, I soon perceived that he was that prophet

whom the Lord has risen up, among our brethren,

like unto Moses; that he was that Messiah who

was to be cut off, but not for himself; for he was

cut off out of the land of the living for our in-

iquities. I believed that Jesus was that very seed

of the woman, who bruised the serpent's head;

that he was that Son who was given unto us, whose

name is, Mighty God, Everlasting Father. I be-

lieve now that he is the Son of the living God,

God over all, blessed forever. And in this faith,

I find joy, peace, and rest, which I cannot de-

scribe, and I am ready to die for Jesus, my Lord,

who hath redeemed me from all evil.

Rabbi I. Who tells you that this holy Scripture

of Moses is the word of God?

I remembered the drift of the Roman Catholics,

who say, that we need a church which may tell us,

that the Scripture is the Holy Scripture. I did, there-

fore, answer, that the internal evidence of Scrip-

ture is so strong, that nobody needs to tell me that

it is the word of God: First, It contains prophe-

cies which have been fulfilled many centuries af-

terwards. Secondly, It produces holiness of life,

which no other book is able to do.

The evening time was arrived, and rabbi I.

and S. observed, that they were obliged to go

to their quarters, in order that they might be able

to perform *shema* (Evening prayer); I told them

that they might perform their evening prayer with

all freedom in my room; they accepted the offer,

and exclaimed, "Blessed are those who dwell in

thy house, they shall praise thee forever." They

then turned their face towards Jerusalem, and per-

formed their other prayers. After they had done,

I desired to talk longer, but rabbi I. was too learn-

ed an ignorant; he came to talk about the river

Sambation; after I had told him that I take only

the Bible for my guide, he promised to come again

the next day, but did not; the humble rabbi S.

talked with more sense than that proud and false

rabbi I.

LETTER FROM MR. M'CAUL AT WARSAW.

Friday, Dec. 7, 1830.—A Jew, baptized a Ro-

man Catholic, came to visit me, and brought with

him a respectable young man, who wishes also to

be baptized. This latter has attended regularly

since, to receive instruction, and though I have no

reason to think that his heart is changed, yet his

desire to hear, and his zeal to bring his acquaint-

ances to hear also, is no small gratification.

Dec. 9, two brothers, one about nineteen, the

other twenty years old, called on me to say, They

wished to receive instruction in the Christian re-

ligion and to be baptized. The simplicity of one of

them showed that he had no sinister motive. He

had induced his brother to come with him. In

the course of conversation, I asked him what first

led him to think of being baptized. He answered,

that I had given him a Hebrew card some weeks

before, and he read how Jesus was the Messiah,

and how it was commanded for all to re-

pent and be baptized, in the name of the Lord Je-

sus, for the remission of sins. He came three or

four times a week to read the New Testament

with me, I have not seen him now for some days,

but I hope that the impression made on him will

never be permitted to wear out. About two

months since, a young man named F., a teacher,

came to me; he wished to read a Hebrew Testa-

ment, but he was very from being inclined to

Christianity. He would not believe any thing

that his reason could not fathom; his only desire

seemed to be to become a philosopher. I told him

that when he had read the Gospel of Matthew,

he should come to me again. This he accordingly

did; he then acknowledged, that Jesus was a

very wise man, and admired the moral of his doc-

trine. We had then also some conversation on

the nature of sin, and the depravity of the human

heart; since then he has visited me continually—

every time he came, I had the satisfaction to see

a change going on. The foolish conceit of a phi-

losopher gradually vanished; he seemed more in-

clined to receive the meek and lowly Jesus for his

master. Since, he has spoken with Becker. The

change seems to have been completed, and we

have both abundant reason for thankfulness and

joy over his return to the true Messiah, the God of

Abraham, of Isaac, and of Jacob.

With Mr. H. whom I have already mentioned, I

have had many more interviews; he still contin-

ues to pray to the Lord and the God of Thomas,

and, as he has told me, goes to bed many a night

rejoicing in spirit, and believing in the Lord Jesus

with all his heart, but commerce with unbeliev-

ing Christians robs him of his peace, and again fills

him with doubts: one evening he could scarcely

sleep to me, he was so much affected—and when

we parted, he begged me with tears, to pray

for him, as he knew he should never be happy un-

til his doubts were removed: another evening he

said to me, My greatest happiness is to speak of

Jesus of Nazareth, and I am convinced, I shall ne-

ver die until he has heard my prayer, and given

me the knowledge of himself. Becker has spoken

with him too, and was much pleased to find in

him the deepest convictions of sin. Mr. H. has

told me that there are many instances of Jews,

who, when they came to die, called on the Lord

Jesus.

Saturday 29th. A young Jew, a journeyman

taylor, who had received two tracts of me, came

and said, that he had read them through, that he

believed Jesus is the Messiah, and begged for a

New Testament to read something more about

him. I therefore lent him one. Shortly after he

came back to tell me, that his master had taken it

from him, and had beaten him for taking it. I

made him sit down and read with me; while we

were reading his master and two other Jews ar-

rived. They began to abuse and to mock him; he

firmly bore it, and declared before them all, he

was determined to become a Christian. This was

a fine opportunity to speak to them. Becker pro-

vided to them the necessity of atonement, the deity

of the Messiah, &c. They listened attentively,

and were gratified last Saturday by one of

them returning to ask many questions, and to hear

something more. On Monday, whilst the boy was

reading with us, his aunt and another Jewess, with

his cousin, came, and treated him to go away.

They used all manner of arguments, promised him

new clothes, money, every thing. They then began

to cry, & begged of him not to bring such a disgrace

upon his family; all was in vain; he remained firm;

what is most extraordinary, he is very ignorant,

and knows scarcely any thing about Christianity.

I am happy to say, that he has found work with a

Christian taylor, and the kindness of Mr. and Mrs.

H. with whom we lodge, has furnished him with a

lodging. This is not the first time I have experi-

enced the kindness of this family, and their readi-

ness in every way to promote the cause of the So-

ciety so far as lies in their power.

I shall now mention something which may help

you to form an idea of what persecution is in Po-

land. E. brought to us a Jew from G. who wish-

ed to be baptized. This wish he had already ex-

pressed in his own country. At first the Jews of-

fered him every thing they could to induce him to

change his mind; when promises did not succeed,

they used persecution; they accused him of rob-

bery, had him put in prison, for eight days he was

kept without food. After this he was forced into

the Austrian army; he deserted and came to War-

saw. You may

house with an interpreter, in order to make him the usual presents, on which he said, "My heart is glad that you are here." The population of this place is certainly great; but I apprehend it falls far short of the calculations which have stated it at 6 or 7000. However, the accurate number I have not yet been able to ascertain. The missionaries have already labored much for the temporal advantage as well as the spiritual benefit of the people. Magicians abound even as in the land of Egypt, in the days of PHARAOH. Sorcery and witchcraft universally prevail, and the King, like him of old, in cases of perplexity, when "his thoughts are troubled within him," resorts to his Magicians. Their faith is firm in almost any thing fictitious. Some time ago two females went out of the town to a short distance, and upon their return, declared they had seen God, (whom they call MORGAMO,) & that he had told them not to select any particular place to sow upon for the season, (it being usual for them to choose the valleys, as they retain the moisture,) but to sow any where, or every where, as the rain would descend in abundance on every part of the land. The infatuated people immediately gave heed to these prophesies. All the women who were able to work went out, and made a large garden to MORGAMO, sowing it with all kinds of seeds which they possessed and this they completed before they attempted to sow their own. The females who had pretended to have seen MORGAMO, were abundantly rewarded for their message. O, when shall the time arrive when the feet of those shall appear equally "beautiful" upon these dark mountains, "who bring the good news" of salvation? In November last, they had a severe storm of thunder and lightning, which struck a very large tree in a conspicuous part of the town, and stripped it of its principal boughs. This circumstance caused much and serious alarm amongst them, as they immediately inferred from hence, that MORGAMO was very angry. The people assembled, and marched in warlike order, with tiger-skins upon their backs, battle axes upon their shoulders, and assagays in their hands, to the foot of the wounded tree; and after many curious preparatory manoeuvres, they took some roots which had been gathered for the purpose; bound the splintered part of the tree; climbed up to the top, and poured water upon it from thence; made a fire, in order to smoke the wounded parts; then, with a loud howl, pointing at the same time, with their assagays towards the heavens, they cried, "Poola, poola, poola," (rain rain, &c.) Thus they endeavor to heal the wounded tree, (to use their own expression,) and thereby cause the displeasure of MORGAMO, which they supposed they had by some means incurred, to subside.

Tuesday 22d. Mrs. KAT, having sent the Queen a small present, she came last night with her attendants, bringing in return, a large dish of thick milk, which is, probably, a fortnight or three weeks old, but nevertheless, as they prepare it, it is a very rich and wholesome food, and considered one of their principal luxuries. I preached this morning from John iii. 33. After service, a fine looking Chief came up, with some of his people around him, shook hands with us, and with a pleasing earnestness in his countenance, requested that I would return with him, and reside amongst his people, who are situated to the Westward of Leetakoo. "I will," he said, "let you have my house to dwell in, till we build you another." I returned him no positive answer, only that I should visit him and his people shortly, if spared; upon which he exclaimed, "Make haste, make haste, for we are all strangers to that Jesus of whom you speak, not knowing what he came into the world for;—but we wish to know, and soon." The above Chief and his people are under King LEISA, who says he should be very glad to receive a Missionary.

Thursday, 24th. I preached this morning from Mark viii. 22, inviting the blind to come to CHRIST for sight. I left New for old Leetakoo, about three P. M., and after having travelled about six hours, we rested for the night, by the side of a small rivulet. I longed for more intimate union and communion with the FATHER OF LIGHTS. I felt much gratitude of heart this evening to our gracious Benefactor for a little bread and water, by which my fatigued frame was much refreshed.

Saturday 26th.—We arrived this afternoon at Old Leetakoo, about half past one o'clock, when we were directed to one of their principal places of resort, where we unyoked our oxen, and endeavored to get a little refreshment, which was almost impossible, the crowd with which we were in a few minutes surrounded, being so immense.—We came up just as they had concluded the interment of one of their people, who had the night before fallen under the paw of the lion, not far from the town.

Sunday, 27th.—I arose this morning in a place, and amongst a people where the Sabbath is not known. Mr. MORGAMO preached. Much indifference was manifested during service. After service was concluded, a number of their chiefs assembled together in a circle, seated on the ground; and before I was aware of the subject of their consultation, they had passed an unanimous vote, that I should be invited to come and reside among them, as they were informed that I was a Missionary. On being asked why they wished to have a Missionary? "BECAUSE," said they, "HE BRINGS PEACE."

At two P. M. I addressed several hundreds of them, who had assembled near our wagons, when they were much more attentive than in the morning, and seemed to listen with some degree of consideration.

Monday, 28th.—We have been surrounded all day with hundreds of the inhabitants. As soon as the sun began to withdraw his rays, they retired to their houses, as the evenings are now cold and frosty, which they cannot bear. They are excessively fond of tobacco and snuff, for which they incessantly beg.

I could not help reflecting this evening on the kind and over-ruling providence of God, who certainly has the hearts of all men in his mighty hand. Were it not for his controlling & preserving power, we should stand in jeopardy every hour, in so distant a country as this, & among such a people. Every man being trained up for war, he carries his battle-axe, assagay, and very frequently, his bow and arrows by his side; the latter are poisoned with a deadly root. But we are in the hands of him who hath the "government upon his shoulders," and "the God of Jacob is our salvation, therefore we will not fear."

Tuesday, 29th.—Riding round the town this afternoon, which is very extensive and populous, I had an opportunity of conversing with many of its inhabitants as I passed along, having an interpreter with me. I asked an old man if he knew any thing of such a person as JESUS CHRIST? He replied, in a very pertinent manner, "How can I know unless some one tell me?" This answer, so much resembling that of the Eunuch to Philip, constrained me to begin, while sitting on my horse "to preach unto him JESUS."

Wednesday, 30th.—I felt much pleased to-day, in witnessing the industrious habits of the Boctchuans. In this respect they appear to excel every other tribe, whose manners I have hitherto had an opportunity of observing. The occupation of the men appears to be building, and taking care of the inclosures for their cattle; hunting, in which they are faithful sons of Nimrod; and preparing their wearing apparel, which consists principally of skins, sewed together with the sinews of goats, sheep and oxen. Some of their work is beautiful, being wrought in figures, which I should have thought beyond their conception and talents, had I not seen them. The employment of the females is to build the house, make its hedge, dig the garden and sow the land. Their houses are neatly and uniformly planned, and peculiarly well adapted to a hot climate, admitting both by day and night, a free circulation of air, but at the same time without these draughts, to which Europeans are almost unavoidably subject, and which in this climate are exceedingly dangerous. Each house is encompassed with an excellent hedge,

which includes a pretty large threshing machine. For the preservation of their corn, after it is threshed out of the ear, they erect large pots, formed of clay, under the wing of the house, some of which are large enough to contain 10 or 12 sacks of grain.

This work of the females would appear to be European to be intolerable drudgery; but they appear to perform it with the utmost cheerfulness.—Their fare consists principally of milk, roots, corn, and a kind of water-melon, which they grow in all their gardens. They eat very little animal food. The men possess a remarkable degree of muscular strength. Both sexes are very healthy. Sickness is not at all common, except soreness of the eyes, which is sometimes very severe. They are almost complete strangers to infectious disorders. The aged recollect something of the small pox raging amongst them, at some distant period, but so long ago, that they have almost forgotten it. The crime of adultery is held by them in the utmost abhorrence.

The majority of these people carry certain pieces of stone, horn, or roots, suspended from their necks in a string, and which they use for magical purposes, according to the direction of their sorcerers. However, I was extremely happy this afternoon, to see that their confidence in them, does not render their value inestimable, for one of them gave me a whole string of these articles for a few buttons; and there were numbers standing round who seemed to envy the bargain, and were ready to make a similar exchange.

Sunday, 10th June.—Though in latitude 26 degrees 40 minutes, we had ice this morning, near an inch thick; and, during the day, both snow and hail, which rendered our canvas cottages but inhospitable retreats. I preached this morning from Luke i. 77, with considerable pleasure and profit, feeling at liberty, and perfectly at home in my work. O for more of that mind which was in Christ, ever seeking to do good to the poor, wretched, blind & miserable sons and daughters of men.

Thursday, 14th.—I returned this evening about sunset, to New Leetakoo, or Kroomar, in health and safety, by the blessing and protection of Almighty God. We have now been travelling upwards of three months upon this vast and benighted continent, sowing the seed of life in all places where we have come.

CHOCTAW MISSION.

From the Missionary Herald for June.

EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT.
Jan. 1, 1822. We examined the boys' school, and were much gratified with the appearance of the scholars. Their attention to their studies, and their eagerness to learn, were very striking. They were examined in reading, spelling, writing, arithmetic, and grammar; and in translating English words and sentences into Choctaw, and Choctaw words into English. This last exercise has been recently adopted in the school, and is attended with much promise of future good. An Indian was present, who came about 40 miles to visit us, bringing two large boys, whom he wished to place in the school. But, as the boys, who have not yet returned since vacation, will about complete our number of scholars, & as his boys were large, we declined receiving them. He, however, was very importunate, particularly for one of them, who was his own son; and told us, if we would instruct him, he would engage that the son would be obedient to us in every respect. After earnest entreaty on the part of the parent and child, and much consultation among the brethren of the mission, we finally concluded to receive the boy. On hearing the result, they both manifested a joy well suited to the occasion. But, the same day, we were obliged to refuse two other large boys, for the want of more fellow laborers.

2. Our pressing need of more assistant Missionaries, was made a subject of conversation and prayer. While together, we resolved to request the Prudential Committee to send to this station such fellow-laborers, as can aid us in our most important labors;—viz. a blacksmith, a shoemaker, who is also a tanner and currier, a tailor or tailress, a cook, two farmers, a horse-carrier & joiner, an evangelist, and a physician. Great expense is incurred, and great inconvenience suffered from the want of the above persons.

4. This morning the painful intelligence was brought to us, that Capt. Levi Perry, one of our neighbors, was murdered, about two miles from us, by an Indian, in the night. As near as we can learn, this is one of the sad effects of whiskey. About noon, the murderer, without trying to escape, or make any resistance, was killed.

5. Instances of serious inquiry.
6. Sabbath. A blessed day to our souls. Our meetings here have been solemn. Stillness and tears have been observable.

7. This morning we hear the cry from sinners, "What shall we do to be saved?" A hired man is in much distress of mind. This is also one of the good days for the concert of prayer. Did our friends know, that a few precious souls here are awakened to a sense of their danger, we trust they would have union and fervor of soul in praying for the mission at Elliot. It has been refreshing for us to plead with God, that his Son may possess this heathen land as his own inheritance.

10. Our mission left us, this morning, in great distress of mind. His hands and voice trembled, from a sense of his danger, as he parted from us.

12. Three hired men have just arrived from Mayhew. About sunset, brother Kingsbury came to us, and we joyfully welcomed him once more to our house.

13. Sabbath. Brother Kingsbury preached at this place, and brothers Bardwell and Byington went to Capt. Trumbull's.

16. Two house-joiners left us this morning. One of them, a native of Ireland, we hope, has become a sincere and humble follower of the Lord Jesus, during his short residence with us. Little, perhaps, did the founders of this mission think, that it would be the gate of heaven for people of a foreign nation.

19. Eight scholars returned. No satisfactory reason was given for their late return to school. Parents have not yet learned the importance of punctuality in sending their children to us. About sunset we were gladdened by the arrival of brothers Jewell and Pride. Brother Pride has come to reside with us while, that he may learn the Choctaw language.

20. This was a good Sabbath to our souls. We have been allowed again to commemorate the dying love of the Lord Jesus.

21. This morning brother Howes left us to go to the Hills, in order to bring up our supplies. Our blacksmith left us this morning. We have no one at present to work in the shop. Often have our necessities reminded us of our dear brother Fisk. May the Lord, ere long, provide one to fill his place in this mission.

24. Brother Kingsbury left us this morning to return to Mayhew. Our prayer to God is, that he may long live to make known a Savior's love, and see happy fruits of his labors.

Employments of the Children.
Feb. 2. Have been actively employed, this week, in our various labors. The boys are clearing land, cutting firewood, splitting rails, &c. Brother Smith is preparing to enclose a field of 15 or 19 acres. Brother Jewell is employed in completing two log dwelling houses. Our schools are in a prosperous state. The children gratify us by their industry in manual labor, and by a regular attention to their books. When at leisure, they generally have some book in their hands, and this book is commonly the Bible. A man here, by the name of Dyer, is quite sick. He came to avail himself of Brother Pride's aid as a physician.

3. Sabbath. This morning Mr. Dyer expired very suddenly. Brother Jewell attended a meeting at Capt. Trumbull's. Our exercises, we trust, have been mercifully blessed to our own souls. In

the afternoon, commenced a Sabbath school in the school house. Heretofore, the children have been taught to our private rooms.

In the afternoon, attended the funeral of Mr. Dyer. In the evening, observed the concert of prayer, when the Lord appeared to be near us.

9. Had a very pleasant prayer-meeting. Two of our hired men continue serious. One of them appears to be truly penitent. We hope, with trembling concerning him.

10. Sabbath. An Indian chief passed the Sabbath with us, and appeared to be much interested in the instruction, which was given him about the Lord Jesus.

11. Another Indian from a considerable distance, called upon us, and, in company with the chief, visited both the schools. Each of them was highly pleased.

12. Tus-cam-4-ub-by, an aged chief, and his son, called upon us and visited the school, to which he is a true friend. We had considerable conversation with them on the subject of religion; and were gratified to witness the interest, with which they listened to us. Just before they left us, we asked them how they felt about what they had heard. They replied that they must go soon, but would be glad to hear more from us on the same subject. When our conversation ended, they took us by the hand, called us friends and brothers, and bade us farewell.

A pleasing incident.
In the evening brother Wood mentioned several incidents, which occurred during his journey, illustrative of the attachment of the Choctaws to the missionary brethren, and of their extreme anxiety to hear more about the religion of Christ.—The following will be interesting. When riding on the great road, from David Folson's to brother William's house, he came to a little toll bridge.—Some children put up the bars to prevent his passing, and an Indian stepping up, said, "money, money." Brother Wood then directed his interpreter to tell the Indian, that he was a missionary from Elliot, &c. When he heard this, he was quick and loud in saying, in his own language, "Money is what I want." "Money, none at all, I don't want." Brother Wood then asked him, if he knew any thing about God; he said Mr. Williams had told him a little, but he wished to learn more. Thus the Lord appears to point out these heathen as chosen vessels of mercy.

13. This morning, brother Dyer left us to go to Mayhew, to attend to some of our business there, and to establish his health which is feeble. In the afternoon several of the natives came, and gave good attention to the religious instruction, which was offered them. When heaven was described, one man wished to know if he was going there; this afforded us a good opportunity to describe to him the true character of Christians. The people thanked us for what we told them.

We record but few of the many instances, which occur, of a willing and grateful attention to divine truth; and these we record as a proof of God's favour, and an animating reason why we may hope hereafter for a blessed harvest of souls; and also as a reason, why some one should be set apart to the blessed work of visiting their dwellings, and making known a Savior.

Successful labors of the boys.
20. This day the boys, under brother Bardwell's care, completed the chopping on the new field, containing fifteen or eighteen acres. This work has been almost entirely performed by about 20 boys, who, in addition, have split many rails, rolled up logs into heaps, and cut nearly all the firewood, which we have used this winter. We feel very much encouraged, by our present success, to hope that much may be done here on mission ground, to meet our ordinary expenses.

23. Had a pleasing interview with a young man, who was desirous of entering our school.—His importunity would hardly suffer a denial.

24. Sabbath. This day has been a precious one. Some Choctaw and several black people were here. At noon, an excellent opportunity was offered and improved for the brethren and sisters to take these ignorant, but precious souls, to their rooms and teach them the way of life. It is, indeed, good to be here; some of our laborers and a few of our scholars, appear to be more thoughtful than they have been. The Lord is waiting, as we hope, in mercy and love. Far different is our present situation, in the enjoyment of health, surrounded with children, visited by the heathen, and smiled upon by heaven; from what it was last fall and summer, when our children were dispersed, and ourselves laid on beds of sickness. We are among the most favored and happy, though most unworthy servants of the Lord.

26. Had further conversation with the young man mentioned in our journal of the 23d. He is as ardently desirous of obtaining an education, as ever. We think we must not let him remain away, and have finally concluded to let him remain and work with some of the brethren; hoping the Lord will make the path of duty, a half-breed came to-day, wishing to place a calf in school. He offered to give us a cow and calf, if we would receive him, but we were obliged to tell him, as we have other persons who have come with the same request.

Interview with the parents of several children.
March 3. This Sabbath has been very interesting to our souls. The parents of some of the children were with us. To them we made known a Savior, in our private interviews with them.—They appeared to be interested, and told us they were glad to hear us, & wished all the Choctaws knew what we had told them. They inquired of us if they could pray in the Choctaw language; if they might call God "our Father;" and they wished us to tell them what they must pray for. Truly here is a field for an Evangelist.

4. When our Choctaw friends left us this morning, taking us by the hand, they said "We have seen our children; all is good. We are glad, and shall go home and sleep sound." Soon after a Choctaw, who had heard us say a little about God, yesterday, came to a room where some of us had just risen from prayer, to know more about God. He said he had thought about that which we had told him, and had come to hear more. Oh! that the friends of the Redeemer would pray more fervently. Soon might our walls be salvation, and our gates praise.

5. A little girl was brought to us, to be received into the school. As the number of girls is small, and more can be accommodated in their school room, we gladly received her.

7. Another little girl the Lord has this day put into our hands. The Choctaws are too indifferent to the education of their daughters, while they are all alive to that of their sons. Hence, we especially rejoice, when the girls are offered. We have now sixteen of them in school, under the care of sister Thacher. They make good progress in their studies, and, by their daily deportment, much endear themselves to all our hearts. They are a precious little circle of children, and we do not but all our friends take pleasure in commending them to God.

11. Consulted upon the propriety of observing a day for fasting and special prayer. Our situation seems urgently to require that such a season be observed. Many in our family have been awakened, and some of our children have been, and still are serious. But we are often called to weep by seeing our fondest hopes blasted or delayed.—We feel the urgent necessity of more importunate prayer for the descent of the Holy Spirit.

A LIBERAL DONATION.
Extract of a letter from Mr. Wm. Chamberlin, dated Brainerd, May 3, 1822.

"We feel very anxious to establish two or three more local schools: Perhaps some of our present number will be spared for that purpose. It will probably be decided the present week.—We are now enjoying a visit from Squire Everts, Brother Kingsbury, Brother Goodell and Elder Poley. It is quite a feast to us in this wilderness. Brother

Kingsbury states that a white man in his neighborhood who has a Choctaw family, has lately made a donation to that mission of one thousand dollars! This man has lived among the Indians ever since he was a small boy; he is now about sixty, and makes no pretensions to religion. So we see, the Lord can raise the earth to help the weak. Brother Goodell is expecting to go to Jerusalem.—Several of the Choctaws and Cherokees have banded in to him their jewels, to aid in carrying the gospel to that place. Sister Catherine Brown, gave him three dollars in money, and a pair of jewels that cost twelve dollars."—Delaware paper

For the Boston Recorder.

SIXTH ANNUAL REPORT

Of the Female Society of Boston and its Vicinity for promoting Christianity among the Jews.

In presenting the proceedings of the Society during the past year, your Committee have new and urgent reasons for your increasing efforts in behalf of the Jews, and they daily anticipate the most encouraging testimonies of the utility of their exertions. As the work of God, it is reserved to be the brightest display of his converting grace ever manifested to the world. The divine promises in favour of the Jews, sparkle as so many stars in the firmament of holy writ. Even Christians themselves cannot disseminate the Bible without declaring by it to the world the glory of the Jews; thus making known to all nations that God will establish them in glory at Jerusalem.

Although the prophet informs us they will be many days without a king, yet this prediction is immediately followed by the assurance that afterward they shall return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. With this hope we must consider this Society as the crown in the Corinthian pillar now raising to support the temple of God.

A circumstance has occurred which it is hoped will give a powerful impulse in exciting in all classes of the community a lively interest in this Institution. Mr. Jadownsky, a converted Jew, has recently arrived in this country, as a special agent from a benevolent nobleman in Germany, who is devoting his property and his life to the object of this Society, and who has formed the plan of a colony, on the borders of Germany and Poland, for the instruction and employment of these Jews, who are desirous of embracing Christianity. This gentleman has received from this Society, a donation of fifty dollars for his own use.

Many Jews in Germany, who have been converted, are ready to devote themselves to the salvation of their people, and wait with ardent desire to enter on a course of active employment. A rich harvest might be gathered among the Jews in Germany and Poland, if efficient measures were taken to effect it. In one town alone, in Poland, thirty-nine Jews have been received into the Christian church by baptism. Poland has for ages been denominated the Jewish Paradise. It is the seat of their literature, and the country where most of their Rabbies receive their education. Here they possess an influence and respectability which they nowhere else enjoy. They constitute the principal judges in matters civil and religious; but they are self-righteous and pharisaical to an extreme.

The prophets and apostles speak of a national conversion of this forsaken people. The founding of a colony, therefore, would have the advantage of attracting the attention of the Jews in all parts of the world; and they would probably be induced by a correspondence with this colony, to make it the centre of religious intercourse with all their congregations. In this asylum, Israelites who are desirous of a knowledge of the truth, can obtain instruction from a minister provided for that purpose, and according to their abilities, can become either ministers, or teachers of schools, or be instructed in the mechanic arts.

The conversion of the Jews seems to be an object not only desirable, but certain; and this colonization of the converts, appears to be the best means of bringing the event to pass. Let Christians provide this asylum, and there may arise from it hundreds of Jewish Missionaries, who will lead their brethren on their return to Zion, where they shall see instead of the crescent the cross triumphantly displayed.

No system of measures now in operation for the universal establishment of the kingdom of Christ, promises more directly the attainment of the end, than that which proposes the conversion of the Jews, by the means of the New Testament translated into Hebrew; the establishment of Jewish schools, the raising up of Jewish Missionaries, and the colonization of converted Jewish families. From these objects we may anticipate the most important results. This desolate and blinded people, who have so long excluded themselves from the light of the Gospel, when they come to be convinced of the past fulfillment of the Scripture promises of the Messiah, must feel an ardent desire to remove the veil which has hitherto concealed the truth from the eyes of their brethren. When removed from the sphere of relentless persecution to which their conversion to Christianity exposes them among their own nation, they will enjoy increased opportunities of growing in grace and the knowledge of Jesus. When they employ teachers among their own brethren, acquainted with the sources of those prejudices, that have always separated them from the rest of mankind, they will be more prepossessed in their favor; they must feel that a kind of moral revolution has commenced among them, and must be persuaded that it is no other than their own prophets predicted. When their children possess the advantages of Christian education, the barrier of national prejudices will fall into decay, and the next generation, though born of Jewish parents, will no longer inherit their inveterate hostility to the crucified Messiah. They will grow up with the same pitying sympathy for the ignorance and obstinacy of their ancestors, which Christians at the present day, nurtured under the influence of the Gospel, cannot but feel for those who still remain unconverted to Christianity.

It will be seen by the Treasurer's Report that the funds remaining on hand, amount to much more than the preceding year. This is owing to there not being a sufficiency in the Treasury to remit the usual sum of one hundred pounds to England. One hundred dollars has been sent to Bombay, and the same sum to the Missionaries at Palestine.

The London Society still continues its useful operations in behalf of the Jews. The building for the girls school has been completed; and they have at present nearly ninety children under their care. A seminary for the instruction of missionaries has at length been established. They have now four students and a prospect of two more. The pupils are instructed in Biblical knowledge; the Hebrew, Greek, Latin and modern languages. Foreigners as well as natives are admitted into it. The Society have completed their edition of the New Testament in German-Hebrew and an edition of the Psalms and Prophets in the same language, is at present in the press, preparatory to a complete edition of the old Testament in the same language.

The Rev. Mr. Solomon has been ordained priest, and was preparing to return to Poland, accompanied by Mr. Alexander McCaul, a graduate of the University of Dublin.

From these circumstances, and many more of an equally encouraging nature, it must be apparent, that the motives are urgent and powerful for increased efforts to forward this momentous work. Have not Christians, like the Priest in our Lord's parable, passed by on the other side? Have I not quietly enjoyed the privileges of that church, into which the mercy of God has brought them, without feeling compassion for the Israel of God? We are sure that Christians will not fail to support the honour of their religion in respect to this Society, since they support it so honourably in regard to every other branch of benevolence and

mercy. They will not be backward in a project which though more slow and painful in its development than many others; becomes a more important duty of every compassionate heart, which being mingled with our brightest hopes, is sustained by all the predictions of the divine promises on the other, combines in itself, grand encouragements for active exertion, than any other scheme of mercy which at any period of the church has possessed the affections of the believing and the true Christian.

If the perishable monuments of human greatness have occupied the labors of successive generations, much more does the imperishable sanctuary which it is our object to rear in the hearts of the walls of Zion must again be built, the tabernacle of David must again be reared, and the times pronounce, with a potent voice, that these events are at hand. The cause in which we are engaged, stands in the sacred page, so parably connected with two objects of all our most dear to the Christian, the glory of God, and the salvation of the world; therefore, the words of the sweet Psalmist of Israel, let our devout supplications, "Return, O God of Hosts, look down from heaven, and visit this vine: so we thy people give thee thanks forever; we will show forth praise to all generations." Per order,
May 23, 1822. MARIA PARKER, Secy.

[The amount of Receipts by the Treasurer for the past year, was \$1207 24.—Balance remaining in the Treasury at this date, \$425 00.]

It may appear surprising to some of our friends that so large a sum should be remaining in the Treasury. We have heretofore, transacted great proportion of our income to the London Society. But as the resources of that Society are very great, and Providence seems to be opening doors of usefulness to us in this country—especially as we have lately received a contribution from the Society established in New-York for ameliorating the condition of the Jews, we deem it expedient, after sending one hundred dollars to Bombay as usual, and the same sum to the Treasurer of the Foreign Mission Society, for the Indian Mission, to let the remainder of our income accumulate, for the present, waiting the decree of Providence.

BOSTON RECORDER.

SATURDAY, JUNE 15, 1822.

Mrs. MARY H. HUNTINGTON.

Few pass away to their long home, who leave none behind them to drop the tear of affection, regret at their departure. Yet few companies are so distinguished by usefulness in life, as those who have been called to leave the world, to be remembered by their friends. Among those who will be "had in remembrance" by Him who keeps the "Book of Life," there are many whose intellectual and spiritual improvements have been small; whose opportunities of doing good have been too circumscribed, and whose labors, though faithful, have been followed by results not distinctly marked, to warrant the hope of benefit to the Christian public by the delineation of their characters. Those who knew, will remember. The influence of their piety will be their mouldering dust, and serve to cheer the hearts of their Christian friends, while it will penetrate and increase the conviction in the hearts of those who have not seen them, of the value of those principles that can render a death bed pleasant, and a threshold of Heaven.

But we cannot withhold the tribute of affection due to her whose name stands at the head of this article, without violence to our own feelings, without a degree of injustice to the cause of which she was a distinguished ornament. Her memory will long be precious to those who knew her most intimately; and if we are so happy to render it any justice, it will be precious to those who, though they have not known her personally, are possessed of the like precious faith, that which directed her life, illuminated the path of her death, and led her triumphantly into the immediate presence of Jesus.

Mrs. Huntington was the eldest child of a daughter of Gurdon and Hannah Southwick, was born at New-London, Conn. April 14, 1795, and was early dedicated to God in baptism. She sustained a severe loss in the death of her father at Cape St. Nicholas Mole, in 1795—but she still blessed with the attentions and pious mother who yet lives—to weep, because child shall no more return to comfort her in her old age.

Early in 1808, Mrs. H. shared in the influence of the Holy Spirit with which her native town was visited, and in the course of the year, "obtained a good hope through grace," was united to the Congregational Church, and the pastoral care of the Rev. Mr. McDaniel. In 1812, she was married to the Rev. Daniel Huntington, of Bridgewater, Mass., and labored fully with him in the work God had given her to do, till she was called to enter the joy of the Lord, May 25, 1822.

It is commonly and justly conceived that in rare situations where females can be placed of greater responsibility, than that occupied by the wife of the gospel minister. Besides the influence which she exerts over a people, by the medium of her husband, strengthening his hands and encouraging his heart amid his many trials, assisting him by her counsel, refreshing him by her smiles, she exerts a powerful and powerful influence by her example at home and abroad; by the freedom of her conversation with her own sex on their various social, religious duties, and by the industry and diligence with which she urges all around her to activity in the cause of God. Her facilities of usefulness are many; and when her intellectual qualifications are of a superior order, and the Christ constrains her to improve them, she is a source of more blessings than can be told to the flock of her husband.

Mrs. H. possessed a mind of uncommon powers. It was improved by diligent cultivation. Her childhood she had been accustomed to prayer and meditation. Her opportunities of growth were not lost. After she entered on the domestic life, and while she devoted to the attention they required, she did not neglect her few moments of leisure were to be appropriated to the increase of her knowledge, her growth in grace. She was not like those of both sexes, who regard their education as completed when they leave the schools; but

